

Dear Mr. Goonesinghe,

I do appreciate your activities and the fact that you are organising the possible printing of Cetasikas. Anything you think good is also O.K. for me. You will know best how to publish them, since you are on the spot. It is a good idea to print them in several books. It can be in three parts also, if one takes the Universals and Particulars together. Or in four, if that is better.

Yes, the books can also be sold at costs, but then one has more trouble to organize sending, etc. One also has to count anyway with costs of sending them abroad when people request them in quantities. Again anything which you think fit I will give my permission to. I know that the organizing is quite difficult.

I enclose the page you had misplaced.

You had a question on Kamma. People attribute everything to kamma. If someone is overrun by a car, it may not be kamma, if he himself or the driver was careless, how should one see this in respect to kamma being a condition, is a question people may ask.

We talk about people, car, we talk about a whole situation. But, in order to understand life, we should consider absolute realities, paramattha dhammas, instead of thinking of stories and whole situations. Then life will become clearer. What we call person is citta, cetasika and rūpa. Life is actually one moment of experiencing an object, through one of the six doors and then that moment falls away immediately. If one would say that ^{everything} ~~everything~~ is result of kamma, there would only be vipakacittas in life, but that is not so. There are processes of citta which experience objects through six doors. During these the sense-door processes there are kiriyacittas, there are vipakacittas and there are kusala cittas or akusala cittas. When there is bodily pain, there are akusala vipakacittas which experience an unpleasant object through the bodysense. The object may be hardness or heat, or pressure, and as we know this can hurt extremely when the impact is great, such as what we call in conventional terms the situation of a car accident. But again, we should consider life from moment to moment. After the vipakacittas there may be akusala citta cittas with aversion about the unpleasant object, this depends on one's accumulated tendencies, and this is not conditioned by kamma. After the process through sense-door and processes through mind-door there are bhavanga-cittas and ~~process~~ a process through the mind-door arises. In between processes there are bhavanga-cittas. Bhavanga-cittas are the result of kamma. When we are born, it is kamma which produces rūpas and throughout our life kamma produces rupas. After the rebirth-consciousness has fallen away citta starts to produce rupas.

and also temperature and food are factors which produce rūpa throughout our life. Thus, the rūpas we call our body are not produced only by kamma, also by three other factors.

As to nāma, produced by kamma, rebirth-consciousness is produced by kamma, also the bhavanga-cittas and the dying-consciousness. The bhavanga-cittas keep the continuity in our life. When kamma does not produce bhavanga-cittas anymore, the dying-consciousness will arise and our lifespan is over. As we have seen, during the processes of cittas there are vipakacittas and these are the results of kusala kamma or akusala kamma. ~~which produce~~ Different types of kamma have opportunity to produce their results accordingly throughout our life. In the Abhidhammattha Sangaha (p. 258, ff, different types of kamma are mentioned, such as reproductive kamma, counteractive kamma, supportive kamma, etc.) One is born ~~in a rich~~ into a rich family, but ~~then~~ one may suddenly become poor by counteractive kamma. Or one suffers pain, which is the result of akusala kamma, and then one finds a good doctor and there is bodily well-being, which is the result of kusala kamma. Different kammas work at different moments. ~~Kamma is not the only condition in one's life, there are 24 paccayas mentioned in the Abhidhamma. For example, there are many akusala cittas for some time, and then there may also be more opportunity for akusala kamma which was committed already to produce unpleasant results through the senses, while when there is great kusala, there may not at such a time be opportunity for akusala kamma to produce unpleasant results. Sometimes it seems that all unpleasant things happen in the same day, or there are days that many pleasant sense-impressions occur. We should differentiate, though, between the unpleasant or pleasant sense-impression and the thinking about it, which arises shortly afterwards and which may be done with attachment or with aversion. When we know that it the object was pleasant or unpleasant it is not vipaka, but kusala citta or akusala citta. It is all very intricate, but different moments should be distinguished. Vipaka moments fall away immediately, ^{they} are so short, before we realize them, they are past already.~~

You spoke about careless moments of someone who is run over, or careless moments of the driver of a car which runs over someone. Careless moments are not results of kamma, they are not kusala, they are akusala cittas. When one is careless and it is the right time for akusala kamma to produce unpleasant result an accident can happen. One cannot be sure, there can also be kusala kamma which is very powerful and works as counteractive kamma. As to the driver, his ~~unhappy~~ carelessness is akusala citta, but it depends on the kammas of the other person whether he will have an accident or not. Thus, we should analyse such situations from moment to moment.